

THE BURMA NEWS



NOVEMBER, 1936

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

I was disappointed in reading the results of the election to find that no one from the Chin Hills was given a job. I guess the only thing is to get a transfer to Taunggyi. The chap up there knows how to keep his people in order. Or perhaps by taking the name George one would fare better. It is wonderful name. It gave the job of king of England to five people and even a saint by that name was made patron. Then that name made Washington the first president and Lincoln the greatest. Only his name was not George. However aside from that the figure holds.

After a great effort the rains broke last week. It sure rained this year although you chaps in Rangoon seem to have been blessed with a little more. Several more pounds of good Chin Hills soil has been washed down to make more paddy land in the delta, for which by the way we never receive thanks.

We tried at Tiddim, this year, a little Assembly of our own. About forty came and we had a good time studying parts of the Bible and Christian life. It is hard to get some Chins to do anything extra without being fed and the fact that all these brought their own food showed their interest. Hope it will be a permanent thing.

Are delighted that this year a tribe which up to the present has been as receptive as the tar baby has suddenly become interested in things eternal and are coming into the churches. It is a large tribe and if the present interest continues we will have a large increase in the next few years. But they are terribly backward and training will be hard.

And so we carry on in our poor, weak way.

J. H. Cope.

1. "Resolved that as this Convention believes the work of the Mon Baptist Association to be of supreme importance to the spread of the Gospel of Jesus Christ among the peoples of the Amherst District that we petition the A. B. Foreign Mission Society to continue their hearty support of the work of the Mon Baptist Association."

2. "Whereas the Baptists of America are organizing a preaching movement to cover the whole land and in order to overcome the discouraging tendency of the Evaluation Report, resolved that we go forward and ask our associations to plan to do twice the amount of preaching and touring usually done, going out two by two in the Scriptural way."

3. "Whereas the Burmans form the major part of the population of Burma and we are aware of the apparent failure of Mission work among them, we believe that this time is most opportune to push our work among them. Be it resolved that we most earnestly and respectfully request the A. B. Foreign Mission Society to keep up the work of evangelization of the Burmans.

4. "Whereas we recognize the good work shown in the annual report of the Judson College presented by its Principal, fully justifying its aim and objects of that College, be it resolved that our appreciation of the work of the institution be recorded.

Be it further resolved that we, living up to our pledge, ask the Managing Committee of the B. B. M. Convention to take immediate steps to wipe out the College Chapel Debt of Rs. 10,000."

N. B.—Enquiries and Correspondence may be sent to:—

Arthur Shwe Taw,
Corresponding Secretary.

(49, Macrae Street, Moulmein).
9th October, 1936.

THE BURMA NEWS

H. W. SMITH, *Editor.*

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No. 11

George J. Geis 1864-1836

The last of the trio of Baptist missionaries — Dr. Roberts, Dr. Hanson, and Rev. Geis, who will always be affectionately remembered as the Pioneers among the Kachins and all of whom so wisely laid the foundations for the Church of Christ among these hill peoples — has passed by to be with his Lord in Immanuels Land.

Rev. George J. Geis, born April 1, 1864, died October 28, 1936, at the ripe age of 72 years 7 months. He arrived in Burma the 5th of November, 1892, and had practically completed forty-four years of mission service. Of this period five terms were spent in Burma and one in the Phillipines. Of this whole period some thirty-three years were spent on Burma soil, about five years in the Phillipines and the balance was furlough time at home. Of the five terms spent in Burma, four were in the Myitkyina District laying strong and firm foundations for the future of the Kachin Churches and Schools. At first the work was slow and difficult, but in the later years the response has crowded the Christian leadership of this field to the limit. In the fifteen years from 1920 to 1934 inclusive, the membership has grown from 492 to 1716, an increase of 249 per cent. Baptisms have averaged 112 per year, or one to every eight members per year. Schools have increased from four to nineteen and the enrollment from 159 to 775.

Brother Geis came back to his last term in Burma to get the Kachin Bible School organized and going with its new equipment somewhere in the Kachin Hills. But for two years the needs of other fields where missionaries were on furlough or had not arrived, kept him busy. In the meantime the place for the new buildings was selected and the work begun. On March 31, 1934, Mr. Geis moved to Kutkai and carried on the building project, at the same time opening the Bible School on the grounds. Mrs. Geis joined him in the spring of '35. The plant required for the Bible School also makes it possible to move the headquarters of the Station to Kutkai, which is far more central to the field. Thus he was able to carry through and put on a good foundation the long needed Kachin Bible School before he was called home.

For this pioneer work on the frontier, brother Geis was most admirably equipped in heart, head and hand. It would be difficult to find anywhere a more practical and balanced program of education and religion for the purpose of building foundation for the Church of Christ among a primitive and virile people shut away in one of the backwaters of the world. He has passed by but the Kachin Church marches on. We join with the Kachins in thanking God for His servant brother Geis.

Mr. Geis was taken sick with fever about the 18th or 20th of September

and, on the advice of friends and the Doctor, left Kutkai under the care of Mrs. Geis for the Maymyo Hospital which he entered the 1st of October. Diagnosis of his trouble proved it to be the kidneys, which the doctor stated were gone. Before coming to Maymyo he had suffered much pain but in Maymyo that grew less and disappeared. However, the patient's strength also steadily decreased and he lapsed into a coma from which a few times he aroused to recognize friends. One of these times he aroused in response to Col. Smith and replied, "I am happy, happy, happy." From the 22nd he slept on never to be aroused again, and at last the weary heart and lungs gave up the struggle. At 2 a.m. October 28, he departed this world, and the funeral was held that afternoon.

Brother Geis was a sensitive and humble servant of God; he neither sought or desired even that mild meed of praise his labours so abundantly deserved. How he would have been stirred had he seen the spontaneous burst of appreciation, especially from the Kachin Troops at Maymyo! There was a service held in the Calvary Baptist Church at 4 p.m. and another short service held at the grave.

At the English Church there was a capacity audience of about 500, of whom over 200 were Kachin soldiers and a goodly number of Karen soldiers. The seats were all full and the soldiers with their white turbans formed a bank around three sides, inside the auditorium. The casket was placed in front of the pulpit and many beautiful floral tributes covered and surrounded it. Besides the soldiers present, there were a goodly number of friends present from the English, Burman, and Indian Churches, also other friends including several missionaries from our own and sister Missions. The service was short and simple.

The English Church Choir sang—

"In Immanuel's Land."

Rev. Grigg read selected scriptures. Dr. Josif led us in a very sympathetic prayer.

The Burma Rifles sang very sweetly, "Lead Us Gently Home, Father."

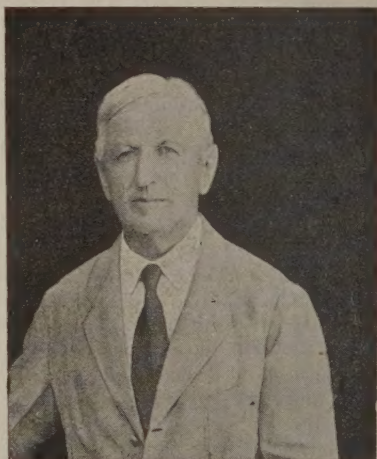
There was a short talk on "The Divine Fitness of God's Call."

All joined in signing "Servant of God."

Sra Zau Zan, the Kachin Chaplin, spoke briefly.

Thra Pan Zi, the Karen Chaplin, offered prayer.

All joined in signing "Oh, God Our Help in Ages Past."



Rev. Geo. J. Geis.

Then a group of Kachin Bagpipers took their place at the foot of the casket. Soldiers gathered up the floral tributes, and others formed in marching order to follow the casket. In this way it was carried out of the Church and placed on a carriage made for the purpose. The bagpipers went forward slowly playing marshall music, followed by 100 Kachin soldiers, four abreast, drawing the carriage on which the casket rode. More soldiers followed in marching order, then came the Kachin wives and children and quite a large bicycle brigade with a line of

eight or ten motor cars. It all made quite an imposing cortege, a living expression of appreciation.

The service at the grave was particularly tender. Nature seemed to have joined with us. The sun had set, the evening star shone brightly in the sky and made part of a beautiful sunset and twilight, while the great moon was hung over the horizon. Standing in a great square about the open grave all joined in singing "Nearer My God to Thee." Rev. Grigg read a few selected passages. The Burma Rifles sang very effectively "Sleep on Beloved—Goodnight, Goodnight, Goodnight." Sra Zau Zan spoke briefly in Kachin and Burmese and Thra Pan Zi lead in prayer. Eight Kachin Buglers then sounded the Reveille and after a pause sounded the "Last Post."

Mrs. Geis who was standing beside me turned and said, "it seems as though it is all just saying, "His spirit goes marching on." All I could answer was, "It does, thank God." So closed a service which many of us can never forget. God was very near to every heart in that evening hour. Whatever may have been the thoughts and emotions, there was one great undergirding sense of joy and victory through our Lord Jesus. It was all so very appropriate, so "divinely fitting." Christ, our Lord is risen and living, and because He lives, we shall also live.

The following morning a delegation of Kachins came over to see Mrs. Geis. They had wanted to take Mr. Geis back to Kutkai for burial, but had quickly sensed how that was not the best thing to do. Now they came to claim the privilege of meeting the funeral expenses and also to put up a stone over the grave. He needs no stone, for a living growing Church bears witness to his labour of love in the service of His Master and the Kachins. Nevertheless, the wishes of the Kachins in this matter are being gratified.

Mrs. Geis has given to us all a marvelous example of courage and composure throughout the trying period of the last sickness and the last loving tributes to her loved one. Let us remember her as she goes back to her home in Kutkai to bear the distress of breaking up the home, in preparation for sailing. She hopes to leave Burma in January. The love and prayers of her fellow-workers will mean much to her in the days just ahead.

Clarence E. Chaney.



Mr. Geis' death has taken from us another beloved friend and missionary. How appropriate that he could spend his last years among the people for whom he had given his life, and among whom he had lived to see such great changes by reason of the work he and his co-workers who have gone on before him, were able to do. I am sure he would not have wished to have it otherwise.

The work which he did will live. He laid well and truly the foundations upon which a lasting superstructure can be built. The founders of the Kachin mission were wise in the choice of their methods, and future generations will rise up to call them blessed, indeed already we are reaping the fruits of their wise methods. Emphasizing, as they did, self-support from the very beginning they are not suffering as much from reduced appropriations as they would have done had it been different. Roberts, Hanson, and Geis, a great trio, and all agreed as to the policy to follow.

Mr. Geis loved the Kachins and was loved by them. The second year after we arrived in Burma we had the privilege of spending the hot season vacation with the Geises at Myitkyina. He moved out of his office in order to make a place for us, though we had not, I think, had the pleasure of meeting them before that time. While there we got to see a

good deal of Mr. and Mrs. Geis and to observe his work. He was up with the sun and at work with his boys in the garden or on some other kind of work. He taught them that work was no disgrace. It was a real joy to watch him through the day. He had such a happy way of doing things and of meeting people, and was always so thoughtful of others. I do not wonder that among the last words he spoke were the words, "I am happy, happy, happy." "Well done thou good and faithful servant."

W. E. Wiatt.

♦ ♦ ♦ Recollections

The end of our delightful stay in this pleasant place, the "Sentinel," is nearing. In a way, it is our "swan song," for we have sold our interest in the place to the Marshalls, who now hold it.

It has been a great pleasure to have been associated with the Marshalls through these fourteen years here. Our relations have always been happy. Now, when it seemed well for us to be "drawing in loose ends," they were generous enough to take over the "Sentinel." It was good that they could be with us here nearly a week.

On the eve of leaving, it is inevitable that we should recall those who have been here, and enjoyed the place with us. There were the Karen boys who built strength into their souls as they helped to build these sturdy walls of stone. Outstanding among them were Saw Po Kyah and Saw Bwe Ba. Though both were drowned during school days, both left their imprint on some who are still among us.

Besides the honeymoon of the Raney's, the Physics Department of Judson had stolen a maid from Kemmendale, and came up here. "A can-opener is a handy thing to have." But it was Parish, who said, "No more cosy houses for me! I want some room," who spent several seasons in the Gate Lodge, where he had

just room enough to stretch one leg at a time!

Dudley had an April Fool party in the same place. It was Dr. Tilber who brought up the sweet corn on that famous afternoon. It was he also who made the belated coffee over a slow oil stove. After all were well fed, it was Nichols, Marshall, & Co., who told the tall stories for a "digger." Forty folks went home happy that night.

When hearts were sad at the sudden passing of Mr. Tribolet, it was McCurdy who recalled to us the inspiring hope of the Christian. No loss, but gain is the close of a believer's life.

Returning last night, the full moon vying with the descending dusk, I got to thinking of the different places where I had had uplifting times, and "seasons of grace" in my heart. Such places are all about this rock. There was the bamboo hut, father of the Gate Lodge, where the boys and I had such quiet talks together. The old oak in front, with Edward and friends high on a platform, singing to passers-by. "Dan's Cave." "The Bear's Den." The numerous and surprising nooks, so sequestered, yet so near to friends, and God! During this visit, we have been re-living some of those rich experiences, and finding fresh inspiration for the days to come. May every one who has shared this place have had like enrichment.

This visit brings back the wise kindly, godly face of Dr. D. A. W. Smith, without whose help and encouragement, the "Sentinel" would have been a still-born dream. A rare man, and an inspiring saint. He seemed to live out, daily, Paul's word in I Cor. 15: 58, "Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord." He is still living in the hundreds of "sons in the ministry

who call him blessed, and strive to emulate his faith and holy life. He seemed never to have been tempted to adopt short-cuts, or to drift about with every wind of doctrine, but all knew just where to find him. He has left a wealthy heritage to us all, and to the Karens whom he loved and served so well. It was in a Rangoon missionary prayer meeting that he used the 24th and 25th verses of Jude: "Able to keep you from falling, and to present you—without blemish in exceeding joy....." Having been "kept," he has also been "presented."

And while I was writing this, comes the news of the passing of our old friend and fellow missionary, Geo. J. Geis, another of God's saints, who for some forty years, has been presenting pictorially and effectively the truth of the Gospel among the Kachins. His latest work has been to teach, lead, and inspire Kachin youth for the work of the Gospel ministry. We all feel the poorer for his going. Our sympathy goes to his loved family.

A. J. Weeks.



Hallowe'en at Henzada

After the examination in the first of November, we will feel more free with our time, and we will be starting our regular touring about the villages, seeing the places where work is already located, and new things which can be done and how. We both feel that the jungle work will certainly be a real thrill. However, our contact here at the Henzada church has been close. We have found that the young people are an especially live group to be with. I wish you could have been with us last week when we had a masquerade Hallowe'en Party here in our home. It was a scene to see the various makeups and caricatures which were created for the occasion. I can certainly say that the Burmese

people have a mind for the dramatic and can show themselves to be very creative in such lines. Besides group games, special Hallowe'en stunts, and individuals having their fortunes told in different ways, the central feature of the evening was a "mock wedding" and could they carry it out to the desired comical effect! Such social times which the young people have been having each month here in our home put much new interest and life into the Christian Endeavour organization.

Although we would put much emphasis on the life of the young people here in Henzada, we are becoming ready to do the great work ahead of us this touring season. It seems to have been a month of "preparations." I have been making plans for holding Daily Vacation Bible Schools; also, have been gathering materials necessary for a beginning of some Rural Reconstruction. Then too, we have been anticipating the visits to the villages where churches are established, and seeing again the pastors who came to the conference of last month.

As we look forward to working among these people we do realize how important it is to have the language. This month too we have been doing the last preparation for the "feast of asking questions" which comes off the first part of November. We hope we do enjoy such a feast. Both of us have learned certain things about the Burmese language. It is truly peculiar with its phonetic changes, its idiomatic forms, its word combinations, and unusual ways of saying the most simple things, but we have come to see also that English is equally queer and odd. Studying Burmese grammar forms this past year has been indeed a good review for our English too.

Cecile and Cecil Hobbs.

Baptist Women of Burma Do Their Part

Those of you who were unable to attend the conferences and Convention in Moulmein may be interested in hearing a little about the special meeting held by the women just before the racial conferences began.

After having their separate meetings all day, September 30, the Burmese and Karen women met together for an evening session and invited the women of all other races to join with them. Daw Mya, president of the All-Burma Woman's Missionary Society, presided at the meeting which was held in the new Burmese church. The church seats 450 and it was crowded with women. About twenty men ventured in to see what the women were doing and I think they were as amazed as some of us were to learn just how much is really being accomplished by the women.

The program was arranged chiefly to give an opportunity for the various racial organizations to learn what the women of other groups are doing for Christ in Burma. Representatives of six races were present and gave brief reports for their groups. Other special items included an address by Miss Lutter, who spoke on some of her observations of woman's work abroad; a short talk by Sayama Eleanor, president of the Karen Baptist Women's Society on "Forward Steps for Baptist Women" and music by Karen and Burmese choirs.

Only a very brief resumé of these excellent reports can be given here. The Karen women were represented by Daw Mi Lone, former president of their society. She reminded us that the Karen Baptist Women's Society was organized in 1920, "in honour of the Golden Jubilee of women's work in America." As the statistics given in the annual report were incomplete, by personal correspondence she secured the following information: 554 local societies in

thirteen associations with 24,408 members. The local societies and the Karen Baptist Woman's Society together supported ninety-three Christian workers during the past year, including Bible Women, teachers and pastors. Eighty-five of these workers labored among their own people while eight were sent to various tribes in the Shan States. Besides the support of these workers the Karen women also contribute to the work of E. M. M. Hospital, the Y. W. C. A., the Sgaw Karen Woman's Bible School and the Pwo Karen Bible School.

Ma Saw Myaing, secretary of the All-Burma Woman's Missionary Society, reported that the society was organized in 1923, at the time of Mrs. Goodman's first visit to the field and that it includes not only Burmese Women but also Shan, Chin and Mon women. There are eight associations with fifty local societies. In the case of the Karen women all members of local societies are considered members of the big society but the Burmese women have a membership fee of Re. 1. This necessarily limits the membership and the 800 reported for this year does not give the total membership of the local societies. Both Karen and Burmese women raise their funds by thank-offerings and gift boxes. This past year the gift boxes and membership fees of the Burmese women brought in Rs. 3,500. The projects of the All-Burma Woman's Society are numerous and include the Frederickson Memorial, Ahlone, the Burman Woman's Bible School, Insein (full salaries for two teachers), support of nine Bible Women and part salary for the Daily Vacation Bible School worker and the W. C. T. U. worker.

Each of the three Kachin centers, Bhamo, Myitkyina and Namkham, has an active woman's society and there are local societies in most of the village churches. The Kachin women are taking much interest in

the evangelization of the Triangle, a project undertaken by the Kachin churches, and contribute Rs. 900 annually for this work.

Three of the English Baptist churches have active women's societies and no other group of women has such a variety of interests. Besides buying equipment and aiding in the repairs of the local church, these societies contribute to the support of the All-Burma Baptist Orphanage, the Moulmein Leper Asylum, the E. M. M. Hospital, Moulmein, and the W. C. T. U. They raise the full support of a worker among the Lahus in the Kentung field and provide several scholarships for needy young people in Judson College and the Seminary. Eight years ago the three societies, Moulmein, Maymyo and Rangoon, joined in forming the All-Burma Missionary Society through which many of their projects are carried out.

The Mon, Chin and Shan women are for the most part affiliated with the Burmese women in the All-Burma Woman's Missionary Society and so are included in that report. The Chin women of Thayetmyo have a separate organization and the Mon women though associated with the Burmese women reported six societies with 200 women. This past year they supported two workers.

The day after this meeting in Moulmein I received a request from the Bengal-Orissa Mission for a paper on Woman's work in Burma to be read at their Women's Conference in Khargpur. With all this new material there was no lack of items of interest to include. Let us hope that the story of what the women of Burma are doing will inspire the women of other lands to new ventures for Christ for like Dorcas of the early church these women are "full of good works."

Grace A. Maine.

Pyinmana Rural Reconstruction Institute, A Success

From October 14 to 23, we held our 16th Annual Christian Workers and Rural Reconstruction Short Course Institute. From the first day we seemed to have an expectant attitude of worthwhileness. Thanks to splendid groups from Toungoo, Maymyo Home Arts School, Henzada and Judson College, our own graduating class and members of the Pyinmana Church as well as the Institute staff whose splendid spirit and abilities assured interest and profit to all who attended. The regular staff for this year was composed of;

Saya U Ba Han, President, Burman Theological Seminary: Bible teacher and Inspirational leader.

Sayama Ma Hannah, Daily Vacation Bible School: Leader and Children's Work Methods.

Saya U Ba Ahn, Agricultural School teacher: in charge of program and meetings.

Saya U Nge, Pyinmana District Evangelist: in charge of arrangements and entertainments.

Joseph Mg. Nge, Supervisor of Demonstrations, Extension Department, Pyinmana Agricultural School: Treasurer, General Assistant.

Mg. Nyi Gale, Seminary Student and Boy Scout Worker: Registration and Assignments.

Naw Ku Paw, Agricultural School and Extension Nurse (graduate of Namkham Hospital): Institute Nurse and Health Work Assistant.

In addition to these there were seventeen special lecturers, including from Government Agricultural Department 3, from Health Department 3, from Co-operative Department 2, from Veterinary Department 2, from Forest Department 1, High School teacher 1 and Missionary 3. Mrs. U Tin Wah, wife of the Director of Burma Forest School, gave an interesting revealing lecture on "The

Women of Other Lands" from her experiences on their recent trip round the world.

A special feature which added much to the value and interest of this year's institute was a Christian Endeavour Youths Rally on Saturday, October 17th. This was set up and carried through in a stirring devotional way by Saya U Ba Tun of Toungoo, President of the All India Christian Endeavour Union and Saya Ba Gywe of the agricultural school staff who has had a successful year-round C. E. program in the school and is C. E. secretary for the Chin Christian Convention. Rev. Peter Hla, one of the rising young Karen pastors, led a spirited and helpful discussion on "Youths Problems in Burma To-day." Twenty-one different Christian Endeavour Societies responded to the Roll Call.

Two other special rally days, Agricultural Farmers day, October 16 and Co-operative Members day October 19 proved popular and instructive.

The Public Health Department lectures, Exhibits and Moving pictures under the charge of Dr. Thaw Zan, the enthusiastic Publicity Officer and Dr. Tha Saing, Officer in charge of the new Rural Uplift Centre at Tatkon were received with enthusiasm and profit. The illustrated lectures given on three evenings were attended by crowds estimated at 600-700 each night. The men deserve special mention for the way they gave their time not only to the institute but to the interest of health in Pyinmana town. In this connection the co-operation and help of the local health authorities was especially effective and appreciated, particularly, Dr. Ba Than, M.D., I.M.S., Civil Surgeon at Pyinmana, Dr. A. Meah, Medical Practitioner and Sayama Naw Kin Su, Red Cross Children's Clinic Health Visitor.

The schedule was particularly full, covering a wide variety of subjects and yet running along in co-ordinated

program designated to furnish methods, information and inspiration to men and women who live in villages and whose life work is to help raise the standard of living in the villages.

Those who attended were unanimous in declaring the course a success and many went on record concerning the forward steps they will endeavour to take in their own community during the year.

The Institute is a regular part of the Extension Service of the Pyinmana Agricultural School which also keeps a man in the field to keep in touch with students and workers who attend these institutes or graduates from the school. This service is available for Christian Workers or others who are in the business of building a better Burma.

We were encouraged and strengthened for the Institute and our work by visits from Dr. and Mrs. Chaney, Dr. and Mrs. Marshall and Miss Hattie Petheram.

The Station Home Mission and Evangelistic Committee met at the close of the Institute and received some good reports from the workers though it is handicapped just now by not having a working program for the opening of the touring season. We hope to have this remedied soon. The field is ripe for the gospel with one or two situations wide open for occupying and no one ready to go in, and no money to send paid workers. Oh, pray ye the Lord of the harvest that He send forth workers.

At the High School the month has been broken up with holidays but now is well under way. Three teachers attended the teachers institute at Judson College. We are just now in the throes of revising our school committee constitution. This indicates growth, at least "growing pains."

On the Farm we are hard at the cold season crop, 10 days late but going strong. This is when we need a tractor and need it badly. The cane looks good, the soy beans excel-

lent and we are hoping for just one more rain for the paddy and cold season crops.

Every Thursday is butchering day, pork chops, spare ribs, roast. What will you have? Shipped with Lima beans, green or dry, fresh eggs to hatch or fry, we aim to please, let us try.

We have just got our 1935-36 report of the Agricultural School to the Director of Agriculture printed. This is full of information about the school; if you want to have one for reference or to send to friends in America let us know. We also have a stock of Mr. Case's pamphlets on "Growing Vegetables" and on "Better Cattle for Burma" in Burmese. These are on sale at the Press.

Since the conference election when Will Cummings was elected to Reference Committee, politically we sign ourselves **BIG BILL** and little joe.



Toungoo—Karen Missions

We have just finished the first year of this term of service. Though it has had some disappointments yet we can truly say that it has been just about the best year we have ever spent in Burma. There has been needed soul-discipline and there has been a deepening of our experience of Christ's leading. He has done more for us than we could have expected and we are grateful. God is always true to His promises.

The work of the Experimental Vocational Training Centre is progressing well. There are eight girls learning weaving. Four of these will go back to their villages where Rural Reconstruction work has been sanctioned by the Deputy Commissioner. The others will go out, so far as we now know, on their own. In a wonderful way God has sent us an European young man who has lived for years as a boy in a Karen village and become a member of its church, who is opening out training in black-

smithing. This is being eagerly sought after by the young men of the community who have no work at present. There is a great opening for such work among the Karens in this district.

We sent a few young people to the Pinyinana "Short Course of Study" last month. One of these men has come back with a new vision for his life, and he is in line for a rather important place. For this we are very grateful. His interest shifted from cattle to people.

In the school several clubs have been organized among the High School students. There are the History Club, the Literary Club, the Geography Club, the Boxing Club. The Music Club will get under way soon. Of course I shall take the leading part in that!!! These organizations are stimulating the interest of the students in their work along these lines. In the lower standards we are experimenting with projects. These are getting a great response from the children.

We were surprised to have an old man come in the other day and empty for us a bag full of mangosteens. When we asked where he got them at this time of the year, he replied that he had three trees bearing at Klerla in the hills. That he had other trees coming along. This is surely a sign of progress. With the new road he will have a chance to market his fruit which should bring in a good price and thus help to solve his economic problem.

Both the Bwe and the Paku folks are looking forward to the coming of the Kleins. It is meaning that the elders of the two sections are conferring together more and more. The division of the work will be left till they arrive. We are grateful for their coming for we feel that this section is passing through a crisis and that for the present at least it is wise to have all the help we can give especially for the churches in the hills.

H. I. Marshall.

Thonze — Burman

October was a good month for our work. As soon as we got back from the All Burma Convention at Moulmein and got rested up a bit, we got ready to launch three Daily Vacation Bible Schools during the October vacation. The boys and girls back from the Seminary and Woman's Bible School were willing and anxious to get at it. None of them were able to go to the Convention, so they did not have any resting to do, but the three Bible Women had been there.

We had only twenty rupees, barely enough for one as usually carried out, and we wanted to use as little of that as possible. But we did have to have some materials to sew and a few other essentials. We were able to keep the expenses down to two rupees per school for the three weeks they were in session. The schools were within walking distance, no one over two miles distant and so board cost nothing. The workers ate at home early in the morning and late in the afternoon after they got back. I asked them if they did not get hungry during the day. They said that if they did they worked all the harder and soon forgot about it.

In the three schools there were about 140 pupils. In one of the villages there was a threatened boycott, but unfortunately or fortunately flu started up in the village and the workers turned doctors and won a place for themselves in their hearts and on the closing day there was a full turnout. Not one of the workers was willing to give up with defeat staring them in the face; they won out, and they all want one again next year.

The teams consisted of one Bible Woman, one student from the Woman's Bible School and two students from the Seminary and a preacher. Each school had more or less visitors who went along from day to day, to look on and help. October is a very good time of the

year to hold these schools, if you have the teams available. The people are free from work too. It is too early for harvesting. Try it next year.

Then we heard of a village down the line about thirty miles where there were some people wanting to be baptized. Some of our workers had been to this village on and off for years, sowing the seed. Since our workers were busy with the Vacation schools, we borrowed a preacher, and asked some of the teachers to go along. They all volunteered and went prepared to take their part. When we got there we decided to have a meeting and examine the candidates, six of them. It came out in the examination that forty years or more ago, Sumner Vinton and Mr. Seagrave were having a meeting in a Karen village near Thanatchaung and had a baptismal service. Among those baptized were an Indian and his Chin wife who lived in the village. These who wanted to be baptized were their descendants that the old man had preached to as best he could all these years. How happy the old man was to see them come out for Christ, his wife had gone on before. One boy whom we baptized had been in the Moulmein Orphanage and knew the Scriptures well. He is a good singer too. We also, in our visiting through the village, found two more young men who had been in the Orphanage during Miss Haswell's time. One of them had been baptized, but had backslidden. We had a long talk with him and his wife. The other young man is near to the Kingdom, for he too had been grounded in the Gospel at the orphanage in Moulmein. "My word shall not return unto me void."

We have organized a team of volunteers to go down and have a Daily Vacation Bible School there, beginning next week. They have built a mandat, and are waiting for us.

J. T. Latta.

Letter from Mr. Willans

Ellercroft,
Grange Avenue,
Ilkley,
Yorkshire,
13th October, 1936.

Dear Mr. Smith,

On several occasions in the past two years I have contributed to the NEWS descriptive articles on tours through Baptist territory in Burma. This time I write from England to ask if you will allow me a little space to give more personal news to my many Baptist friends in Burma.

It was a painful uprooting when the doctors ordered my return to England. I had so many plans made — plans which included visits to other Baptist corners of Burma before my furlough would normally fall due in 1938. But four days after the decision was made I was homeward bound and content to be so. I have marvelled lately at the ease with which the human mind adapts itself to new conditions.

I left Rangoon so suddenly that there was no time for farewells, and no time to express my thanks to all the friends who visited me in the Rangoon General Hospital, during the six weeks of my residence there. May I do that now. Those of you who have been in hospital know how much such visits are appreciated. I should like to add a word of apology to those who called when I was out: it was part of my treatment to go out as much as possible.

I had a good voyage home, and on landing made straight for London. After interviews with doctors I came to Yorkshire where I am now living with my people at Ilkley in Wharfedale, one of the finest of England's river valleys. I am wearing a contraption which takes some of the pleasure out of life, but is said to be an essential part of the treatment for my paralysed arms. It is a sort of strait-jacket to which are attached splints for holding both arms up in a

horizontal position. The back view is rather like that of a scare-crow, and the front view suggests a futile attempt to do a double Heil Hitler salute. Small boys in the street draw even less complimentary comparisons!

I am to wear my splints day and night until December, then report again to the London doctors. By that time they should be able to name a date for my return to Burma. I cannot say that my arms have yet recovered much of their lost power of movement, but the wasted muscles are filling out and all the signs are promising. I am hoping for a 100% recovery.

I am looking forward to being back in Rangoon some time in 1937, and in the meantime, may I commend Wharfedale as being well worth a visit by any of you who go home on furlough via England.

Every good wish,

Yours sincerely,
H. C. Willans.

♦ ♦ ♦

Week of Prayer Programme

SUNDAY, JANUARY 3rd, 1937.

*Texts suggested for Sermons and
Addresses:*

"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven"
(*Matt. v. 16*).

"Return to thine own house, and show how great things God hath done unto thee"
(*Luke viii. 39*).

"That they all may be one" (*John xvii. 21*).
"Behold I make all things new"
(*Revelation xxi. 5*).

MONDAY, JANUARY 4th, 1937.

Thanksgiving and Confession.

THANKSGIVING. Let us thank God —
For peace with God through the Cross,
and for the guidance of the Holy Spirit.
For the growing spirit of fellowship
among Christian people.

For new earnestness in evangelism, and
for all efforts to apply Christian principles in public life.

CONFESSION. Let us confess —
Our indifference to need and suffering.
Our lethargy in face of the growth of
secularism.

Our failure to show forth in our lives the
power of Christ.

PETITION. Let us pray —
For such quickening of the Church's life
as shall enable it to point the nations

to Christ as the answer to their need.
That through the changed lives of men
and women everywhere the world may
be rid of war.

For the coming of Christ's reign of peace
and goodwill.

SCRIPTURE READINGS:

Isa. ii. 2-4. Matt. xiii. 24-32. Acts ii.
41-47. Rev. xxi. 1-5.

TUESDAY, JANUARY 5th, 1937.

The Church Universal.

THANKSGIVING. Let us thank God —
That He deigns to make of us, His
temples, the instrument through
which He carries out His will and
work on earth.

That down two thousand years the
Church has preserved and ministers
the Word of Life.

For the great cloud of unseen witnesses
by whom we are surrounded, and for
all the Christlike men and women
we have known.

CONFESSION. Let us confess —

All that is artificial in life and worship;
all complicity with wrong and com-
promise with evil.

Our failure to recognise the work of the
Holy Spirit wherever He may deign
to dwell; and to understand and love
those from whom we differ.

Our failure to show Christian love and
fellowship to a divided, embittered,
and despairing world.

PETITIONS. Let us pray —

For courage, wisdom, and true vision at
this time.

That the unity of Christ's people may
become more evident.

That the Church may serve God in
joyfulness of spirit; and set forth the
Truth that makes men free, and ever
defend the cause of the poor and the
oppressed.

SCRIPTURE READINGS:

John xvii. 6-23. Acts iv. 31-35. Eph.
iv. 4-16. Heb. xi. 32-40.

WEDNESDAY, JANUARY 6th, 1937.

Nations and their Rulers.

THANKSGIVING. Let us thank God —
For all examples of simple religion and
devotion to duty set by rulers and
those in authority.

For all readiness to co-operate in
defence of principle and righteous-
ness.

CONFESSION. Let us confess —

The lack of spiritual insight and moral
power in the Churches.

The sins of timidity and compromise
which weaken the Church's witness.

All unwillingness to serve the real
needs of other nations at cost to our-
selves.

PETITIONS. Let us pray —

That God will lead us into a right

interpretation of His will in all ques-
tions of peace and war.

That those who control national policy
and public opinion through the Press
may seek and receive direction from
above.

For all now suffering for their faith in
Christ that they may be given
courage in their witness.

For those in poverty and unemploy-
ment.

SCRIPTURE READINGS:

Ps. lxxii. Isa. xi. 1-9. Rom. xiii. 1-10.
Rev. xxi. 10, 22-xxii. 5.

THURSDAY, JANUARY 7th, 1937.

Missions.

THANKSGIVING. Let us thank God —
For the increasing sense of responsi-
bility for evangelisation in native
Churches.

For all movements towards Christian
unity.

For the willing ear of the depressed
millions in India.

For all God has wrought in mission
fields, known or unknown to us.

CONFESSION. Let us confess —

The indifference which hampers the
advance of Christ's Kingdom.

Our failure to follow closely the spirit
and teaching of Christ.

Our unwillingness to sacrifice comfort
that we may share our Christian
privileges with other nations.

PETITIONS. Let us pray —

For God's guidance to all who, in mis-
sion fields, are seeking the way to
Christian unity.

That God will grant to His Church the
spirit of sacrificial giving.

That the Church may recognise the
equal claim of all races upon its
ministrations and resources.

That many may hear the call to serve
God overseas.

That God will grant the constant
guidance of His Holy Spirit to all
who direct mission policy.

SCRIPTURE READINGS:

Matt. ix. 35-x. 1 xvi. 15-20. John x.
9-16. Eph. iii. 1-10. Rev. vii. 9, 10.

FRIDAY, JANUARY 8th, 1937.

Home Life and Education.

THANKSGIVING. Let us thank God —
For the joy which children bring into
the world, and the love they call
forth.

For national care for the education of
children.

For the wise love of parents, for all
happy, healthy homes, and for all
good schools.

CONFESSION. Let us confess —

The lack of Christian example and
teaching in home and school.

PETITIONS. Let us pray —

That those who teach the young may

themselves find in Christ the eternal youth and freshness that children demand.

For the sanctity of family life.

For children whose surroundings hide from them God's love and beauty, and for all homeless and unwanted children.

That God may direct all educational advance to the making of a God-fearing people.

SCRIPTURE READINGS:

Deut. vi. 4-9. Matt. xviii. 1-7. Luke xviii. 15-17. Col. iii. 18-iv. 1.

SATURDAY, JANUARY 9th, 1937.

Home Missions, and the Salvation of the Jews.

THANKSGIVING. Let us thank God—

For the growing recognition that evangelism is the primary obligation of the Church.

For the eagerness of young men and women in the work of evangelisation.

For the entry of the Christian evangel into Jewish homes.

CONFESSION. Let us confess—

The selfishness in our religious earnestness and practice.

That so few Church members are winning others to Christ.

All indifference to the sufferings of the Jews to-day.

PETITIONS. Let us pray—

That the ministry of the Church may become increasingly zealous in evangelism.

That the Churches may give themselves effectually to winning for Christ the mass in Britain who are pagan in all but name.

That God's people everywhere may be led into an experience of Christ's saving power.

For the breaking down of anti-Jewish prejudice and persecution.

SCRIPTURE READINGS:

Matt. xxviii. 18-20. Luke xiv. 15-24. Romans xi. 15-28.



Births

On October 10, to Dr. and Mrs. J. Russell Andrus, a daughter, Margaret Hazel.

At Moulmein, to Mr. and Mrs. C. R. Chartrand, on October 20, a son, Philip Edward, weight 8 lbs. 13 oz.



Arrivals

On S. S. *Amarapura*, on October 6, Rev. and Mrs. Walter D. Sutton, of Tavoy.

On S. S. *Karooa*, via the Straits, Miss Rebecca Anderson designated to Pwo Karen work in Maubin.

Taunggyi Conference Important

Will all members of the Mission Family in Burma take notice!

The Committee on Arrangements for the Conference to meet in Taunggyi, on April 10, request that all who expect to come will please notify either Mrs. Heptonstall or Miss Hughes or me so that we can sort you out and designate those who have not already arranged for their entertainment.

If you are uncertain about being able to come please assume that it will be easier to drop one name out than to add another after all have been designated. Of course we *want* you *all*.

Cora M. Henderson.



Work in Mongnai

We have been out in a village between 5 and 6 miles distant, where a few Christians live, to share our Sunday services with them. A good number of the congregation here, especially the younger ones were enthusiastic members of the party. Our S. S. and morning preaching service were held in the spacious bamboo home of "Lung Kya" and I counted fifty gathered in the largest room. Lung Kya says that he is eighty years old but no one would think it to look at him. He backs up his statement by the fact that he was thirty years old when the Sawbwa here had to flee from his fellow Sawbwes, because they tried to take his state from him and he chuckled over the fact that one of his chief enemies went to meet him and graciously escorted him back home when the English settled the quarrel and gave the capital back to its rightful ruler. Lung Kya has been a Christian for some three years and has gone on extended evangelistic tours to help the pastor and others witness for Christ and has meant much to the village life of his people. During the exposition of the S. S. lesson and the short sermon that fol-

lowed, there was excellent attention from the youngest to the oldest of the congregation. At the close we were dismissed to gather an hour later in the home of Sang, Pan, a younger Christian. This was called a prayer meeting and the short but excellent address that opened the service could hardly have been better suited to the congregation! The leader briefly referred to the benefits of his childhood training during our early days here when he witnessed my discipline of boys having their mouths washed for using filthy language. The object lesson seems to have been a helpful influence in his life. As my husband and I walked back we remarked about the efficient way each of the three leaders led his service, closing each meeting before any one was too weary to take in the meaning of what was said. An earnest purpose to build up Christian character and reach out to win those not yet Christian is more and more evident each month and a plan was proposed to-day that may bring in some of these very villagers to spend a few weeks on Bible study, doing some manual work part of each day to support them, and spending the other part in study; so that they can give more intelligent service in Evangelistic efforts during any spare time they can take from their farming. The mid-week station prayer meetings are an inspiration to attend. We often have fifty present in the home of some Christian family and they are well led. Saya Po Tun told me the other day in Taunggyi, after a tour over parts of this field, that he was so impressed with the hopefulness of the work, he intended to write and ask his Bassein Christian friends to spare a special worker to come here as one of the best investments in workers that he knew at present. Let us hope that nothing may come up to spoil the earnest co-operative spirit that exists among the group of workers here!

Cora M. Henderson.

Pegu — Burma

Two things have interested us during the month. The first was the Convention in Moulmein. One of the interesting things about that was the trip over and back. We travelled Third class, and its not bad at all if you have good company to travel with, and we did, both ways. The Convention itself had nothing spectacular but there was a good interest. One of the most interesting items came as sort of a side issue. It was the baptism, on Sunday noon, of seven candidates out at the Leper Home. A church had been revived, and some good work has been done out there. While it had a pathetic side we rejoiced to see the care that is taken of those people, and the interest taken in their welfare both physical and spiritual. It certainly is in accord with the Master's own work. The second item of interest during the month was our preachers training class, held the 7th to the 18th October. We had courses in "D. V. B. S. Work" by Sayama Ma Hannah, in "Farming" by Saya Joseph Mg. Nge of Pynmana, in "Rural Uplift" by U Ba Kaying of Judson College, a Course in Saya U Ba Te's book on "Comparative Religions," given by the pastor, and of course the Bible itself was not neglected; I gave a course in the Sermon on the Mount. There were a total of fifty-three enrolled, with an average attendance of twenty-five. Our M. E. friends helped swell the enrollment, especially while Sayama Ma Hannah was with us. Of course the Institute at Pynmana would have given better courses, and would have been of more value to those able to attend, but we could not have sent more than one or two with what our own Class cost, so we were able to give some help to a larger number. In spite of the fact that the preachers had to go back to their work with no money for travel they were not discouraged, but said they would go back and do what they

ould with the help the churches can give.

We cannot yet make it seem real that Brother Geis has passed on. He was one of the first Burma Missionaries with whom we became acquainted. It was while on our way to Washington to attend the, then, May Anniversaries, when the N. B. C. was organized, in May 1907. We were on the train, and they had just returned for furlough. We became acquainted, and the acquaintance ripened into a friendship which we have valued more and more as the years have passed. He was an optimist, with an optimism born of an abiding faith in Christ, and a firm belief that his cause would triumph. When one looks at what he has accomplished, any words of commendation from us seem trivial. We can only express our appreciation of having known him, and to give our sympathy to Mrs. Geis in this time.

M. C. Parish.

♦ ♦ ♦
Lisu Work

The Lisu work has been making progress, though slowly, during the years since we came to Mogok. One difficulty has been in relation to the principle of self-support. The Lisu need help, but it will be generally agreed that, even if funds permitted, help — financial help — should not be given to any great extent, but self-support should be stressed.

Saya Zaw Sa, who is the leader of the Lisu work on this field, is zealous and earnest, and while results have not been up to his ambitions, still the results have been sufficient to encourage him. There is a good large Christian constituency near Bernardmyo, now besides the Christian community, of older origin, at Kyaukpon. Saya Zaw Sa himself is making progress along with the work, and, with increased opportunities and responsibilities, we can see in him increased wisdom and judgment to meet those op-

portunities, and to bear those responsibilities.

We are still hoping that the large new Lisu church building, near Bernardmyo, may be completed in time to hold the dedication services during the Christmas season. More than half the money needed for the building of this house of worship, has been raised in Burma, and the rest of the expense is being met by a gift from a friend in America. We are hoping that the dedication service at Christmas time, may be such as to arouse great interest in the gospel message, among the non-Christian Lisus of the region round about.

A. C. Hanna.

♦ ♦ ♦
Arrivals, Nov. 3rd

On the S. S. *Karapura*, from U. S. A. via the Straits, Mr. Lester W. Trueblood, for History work at Judson College.

On the S. S. *Burma*, Rev. E. C. Conduct, D.D., returning to Chin work in Thayetmyo; Rev. and Mrs. G. A. Sword and daughter, returning to Kachin work, and Rev. C. L. Klein, wife and two children designated to Karen work in Toungoo.

♦ ♦ ♦
Notice

Sayama Ma Hannah will be in Rangoon most of November and can be reached either through the Mission Press or at The Fredrickson Memorial, 121 Mission Road. Any one wishing information regarding D. V. B. S. please get in touch with her. We hope many short schools will be held during the Christmas Holidays.

Dont forget that the new Daily Vacation Bible School book is on sale. Rs. 1-4.

♦ ♦ ♦
Maymyo

Since my last communication to the NEWS, a total of twenty-three at Maymyo, and nine at our out-station Church at Lashio, have confessed the Lord Jesus Christ, as the Son of God and their Saviour, in the beautiful symbolic ordinance of baptism. For this expression of approval and blessing by the Great Head of The

Church, we are very grateful and much encouraged.

This week our beloved brother and fellow-missionary, Rev. George J. Geis, fell asleep in Christ. The funeral service, at Calvary Baptist Church here, was most impressive. Hundreds of Kachin and Karen soldiers, from the Burma Rifles, were present to evidence their love and sympathy. Whilst realizing the heavy loss sustained by our Mission and by Mrs. Geis, and the sons and daughter of the departed, there was, all through the service, a note of victory and thanksgiving to God. "We sorrow not as those who are without hope." "Absent from the body: present with the Lord." "To depart and to be with Christ, which is far better." This undergirding of Divine promises, in the crises of life, when near and dear ones leave our side and pass over to the Eternal Home, is of priceless and unspeakable worth. Throughout a period of over forty years, Mr. Geis, who gave his heart and life to his Saviour when but twelve years of age, had the joy of sharing the good news of the Gospel of Christ, with multitudes in this Eastern world—in Burma chiefly, and in the Philippine Islands. Last year (1935) Mrs. Geis and he were privileged to see 141 new disciples of Christ, from the animistic Kachins, openly confess their Lord and Saviour in baptism. What a reward for service!

Let us who remain for a while longer on this side of the "Great Divide" reconsecrate our lives to God and draw into a closer fellowship of Christian love and service.

Ernest Grigg.



Deaths

A cable from New York, on October 28, announces the death of Miss Mary Colgate.

On October 28, at Maymyo, Rev. Geo. J. Geis, age 72.

Wanted

If any one has any of the following copies of the NEWS which are not wanted I would be glad to get hold of one each.

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26	5	1913
26	6	1913
27	8	1914
27	12	1914
28	11	1915

G. E. Gate

♦ ♦ ♦ A Faery Tale

Not long ago the horn of the car was heard to chirp and gurgle with delight. It was speaking for the car and was so happy that the old brake had been taken off. "Those horrible things always hindered us from getting along. Why were they ever invented? It works better without them. They made us slow down at turns, and in traffic, and on fine hills where we might have coasted so fast."

Now they are off. Hurrah! We feel so fine—so free! There are no (what you call) 'inhibitions.' How I wish the Master would take us out now, while we are rid of those old brakes. I don't know why, but he says nothing about going *anywhere*. Look! There he comes now, with some men to put on some *new* brakes. Mean! Couldn't we be trusted to have just one glorious drive without them? How folk would have hustled to get out of our way! And we could shoot past the guard on the corner. Great! But we are glad the other cars have brakes!

Grimm

♦ ♦ ♦ Rev. Wm. Young

I greatly enjoyed meeting with an often lunching with Rev. Wm. Young. He was full of Burma and greatly in demand by the churches in Los Angeles. I had no idea of his illness till the day of his funeral service. This I did not get to attend, as Dr. Moody of Africa went to a service that (Good Friday) morning, and did not hear of his death till our return. He was buried next day in Tulare near where his brother lives.

From a letter from Mr. Dudley

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